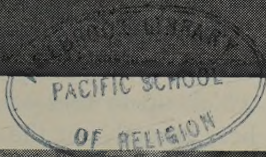


# the Alliance Weekly



JULY 18, 1956

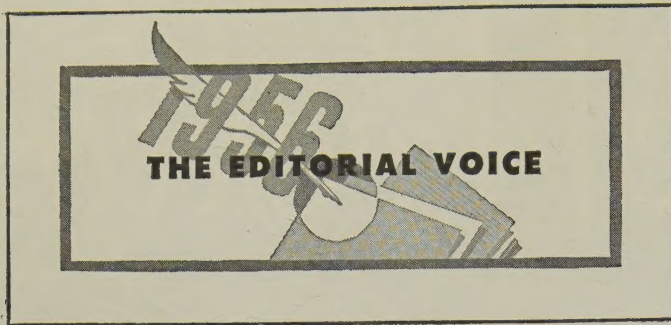


MAN OF THE HILLS, INDIA

*In this issue*

JESUS WENT INTO THE TEMPLE . . . . . By Meister Eckhart  
INDIAN CHURCHES CATCH A NEW VISION . . . By R. P. Chavan





## LET NO ONE ROB YOU OF YOUR CHRISTIAN CONFIDENCE

One thing taught throughout the Bible, and particularly in the New Testament, is that the Christian life is a progression, a journey of the redeemed soul toward God.

Another is that Satan stands to resist every step and to hinder the journey in every way possible. To advance against his shrewd and powerful opposition requires faith and steadfast courage. The epistles call it "confidence."

In his Philippian epistle Paul declares his own determination to advance against all obstacles. He says in effect that while he is not yet perfect and has not yet attained unto the goal set before him, he is putting the past behind him psychologically as well as chronologically that he may go on to find in Christ his all in all. "I press toward the mark," he says, "for the prize of the high calling of God in Christ Jesus." Then with a fine disregard for apparent self-contradictions he urges, "Let us therefore, as many as be perfect, be thus minded."

In the Hebrew epistle a great deal is said about the need for persistence in the Christian life. The converts were losing heart and the man of God sought to encourage them to "hold fast the confidence and the rejoicing of the hope firm unto the end." "Cast not away therefore your confidence," he exhorts them, "which hath great recompence of reward."

This concept of the Christian life as a journey to be taken, a growth to be attained, is being lost to us through two widely separated modern errors.

The first is that of the liberal, who cheerfully advises the unrenowned sinner to continue in the Christian life, overlooking the important fact that he has no life in which to continue. Where there has been no impartation of life to the soul of the man growth and development are impossible. To assume that a saving act of God has been done in a man's heart when in reality no such act has been done is to set the soul of the man in mortal jeopardy and all but guarantee his final ruin.

The second error is found among us evangelicals. This error is the exact opposite of the liberal's, which assumes spiritual life to be present when it is not; this one assumes that life is not there when it is. Unless every Christian virtue is in the soul it flatly denies that any virtue is there at all. It requires all babies to be born full grown, and all pilgrims to reach their destination

the same moment they set out on their journey. Those who hold this error seem possessed by a desperate hope that if they can shatter all faith and shake every Christian loose from his confidence they can bring about a revival. As they see it, no one is where he should be and will never arrive there until he admits that he has been deceived about himself up to now and has only just this minute seen the true light.

Once while listening to a man reproach, disparage and scold an assembly of Christians with whom he was only slightly acquainted and whose personal lives he had no way of appraising, I asked myself some questions, the answers to which up to this point I have not received. Since they bear directly on the matter here being discussed I want to list them. Perhaps some reader can answer them for me. Here they are:

Why do some preachers—

1. To take us on in the Christian life, begin by trying to prove that we have not started yet?

2. To emphasize a truth, assume or assert that everyone but them is ignorant of it?

3. To stir us to more praying, assume that we never pray at all?

4. To make us feel penitent, imply that we had a fierce family quarrel just before we left for church?

5. To bring conviction of sin on an audience, act wise and mysterious and subtly suggest that there is deep and grave hidden evil present somewhere?

6. Create invidious comparisons, as for example: "You can preach about the deeper life all you will; I believe in foreign missions"; or "You may run to and fro over the earth engaged in foreign missions; I believe in love as the only way to please God." This is dishonest and confusing, but it does disturb the tenderhearted saints and bring them to the altar. I wonder if that is not the real purpose of it after all.

There comes a time when the true believer must take his stand on the oath and covenant of God and refuse to be shaken. He must lift high his happy affirmation, not in arrogance but in faith and in deep humility. Perhaps his declaration of independence will go something like this:

I am not yet perfect, but I thank God and my Lord Jesus Christ that I am done with the past and I do now trust in my Saviour for full deliverance from all my sins. I cannot pray like Daniel, but I shall never cease to praise God that He inclineth His ear unto me. I am not as wise as Solomon, but I glory in this, that I know Him whom I have believed and am persuaded that He will keep that which I have committed unto Him against that day. I have not the gifts of Moses or Isaiah or John, but I'll be everlastingly grateful that I have been given the moral perception to understand and appreciate such men as these. I am not what I want to be, but thanks be to God that I do want to be better than I am; and I am sure that He who began a good work in me will also perfect it unto the day of Christ.

Here I stand. I can do nothing else, so help me God.



# Jesus Went Into the Temple

A Sermon

by

MEISTER ECKHART

*"And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves" (MATT. 21:12).*

WE read in the Gospel that our Lord went into the Temple and cast out all them that sold and bought and said to them that sold doves: "Make these things hence!" It was His purpose to have the Temple cleared, as though He said: This temple is by rights Mine own and I want it to Myself, to be Lord therein.

This temple that God means to be in is man's soul which He has made exactly like Himself; as saith the Lord, "We will make man in our image and likeness." Which He did. So like Himself God made man's soul that nothing else in earth or heaven resembles God so closely as the human soul. God wants this temple cleared of everything but Himself. This is because this temple is so agreeable to Him and He is so comfortable in this temple when He is there alone.

Now consider who they were that sold and bought therein and who they are still. Mark me well: I name none but the virtuous. Yet, even so, I can point out who the merchants were and still are to this day, that buy and sell, those whom our Lord drove forth and cast out. He will do so to those that buy and sell in this temple; He would not have a single one therein. Lo, they are the merchants all who, while avoiding sin and wishing to be virtuous, do good works to the glory of God—fasts, for example, vigils, prayers, and so on, all of them excellent—but do them with a view to God's giving them somewhat, doing to Him somewhat, they wish for in return. All such are merchants. This is plain to see, for they reckon on giving one thing for another and

so to barter with our Lord, though they are mistaken as to the bargain. For all they have and have the power to do they have from God and do effect by means of God alone. God has no call to do to them or give to them anything unless He choose to. For what they are, they are from God; and what they have they get from God, not from themselves.

God is in no wise bounden to requite their acts or gifts, except He care to do so of His own free will, apart from what they do or give; for they give not of their own nor do they act of their own selves, as God says, "Without me ye can do nothing." They are sorry fools who bargain with our Lord like this; they know little or nothing of the truth. God cast them out of the temple and drove them forth, for light and darkness cannot dwell together. God is the truth; He is the light itself. When God enters the temple He drives out ignorance and darkness, revealing Himself in the light of truth. Merchants go when the truth

appears, for the truth needs no merchandising. God seeks not His own; He is perfectly free in all His acts, which He does in true love. So does the man who is at one with God: he is perfectly free in all his deeds; he does them out of love and without reason, just to glorify God, not seeking his own therein, God energizing in him.

Moreover I maintain: as long as we work at all for gain, while we desire aught God may have given or may give, we rank with these merchants. Wouldest thou be free from any taint of trade? Then do what good thou canst and do it solely to God's glory, as exempt from it thyself as though thou wert not. Ask nothing whatever in return. So done thy works are spiritual and godly; the merchants are driven from the temple and God is there alone when one has no intention but God. Behold thy temple cleared of merchants. The man who is intent on God alone and on God's glory, verily he is free from any

*Johannes Eckhart, commonly known as Meister Eckhart, was born in Germany in the year 1260 and died in 1327. He became Prior of Erfurt and Vicar of Thuringia. He is often named as the greatest of the mystic theologians. He was not only a great thinker and man of prayer but a powerful preacher as well. Though his works were neglected for hundreds of years his influence has carried down the centuries and may be detected still in what is best in numerous "Deeper Life" groups throughout the world, though it must be said that these groups are for the most part unaware of it. He was excommunicated posthumously by the Roman Catholic Church for heresy.*

*Certain aspects of his teaching are deep and all but impossible to understand, but the main body of his doctrine may be summed up this way: God is all in all; man is a sinful nothing and must die to himself, cast away his confidence in every created thing and place his trust in the goodness of God as revealed in the person and work of Jesus Christ. Then God will "beget" His Son within the believer's inner soul and live there in power and glory forever.*

*The sermon presented here is an example of Eckhart's simpler style. It is used through the kindness of the John M. Watkins Co., London.*



taint of commerce in his deeds, nor is he in any wise self-seeking.

I have related further how Jesus said to them that sold doves: "Take these things hence!" These people He did not drive forth nor did He rebuke them harshly; He said quite mildly: "Take these things away!" As though to say, It is not wrong, albeit a hindrance to the pure and simple truth. These are virtuous folk, working for God impersonally though subject to personal limitations, to time and number, to before and after. Their activities keep them from the highest truth, from being absolutely free like our Lord Jesus Christ who is receiving Himself afresh incessantly and a-temporally from His heavenly Father and in that same now is borne back again unceasingly with praise and thanksgiving unto the Father, perfect, vying with Him in His majesty.

Even so, to be receptive to the sovereign truth, a man must be without before and after, without the hindrance of any acts or images that are within his ken, but freely receiving the divine gift in the perennial now and bearing it back unhindered in the light of the same with praise and thanksgiving in our Lord Jesus Christ. Then the doves are gone, to wit, the obstacle of ownership in actions, good in themselves, wherein one has any self-

interest at all. "Take these things hence!" said our Lord, as though to say, They are blameless but they are in the way.

When the temple is free from obstructions it looks right beautiful, shining out bright and clear above everything God has created and through everything God has created, so that none can compare with it but the uncreated God alone. In very truth, there is none like this temple but the uncreated God Himself. Nothing below the angels is the least like this temple. The very highest angels are the same as this temple of the human soul in many ways, but not entirely. This partial likeness with the soul they have in love and knowledge. But there is a limit set them which they cannot pass. The soul goes on beyond.

Suppose the soul to be identical with the highest human being here in time; nevertheless that man has the potential freedom to soar to untold heights above the angels. God who alone is uncreated is her sole peer in freedom, though not in uncreatedness, for the soul is created. God with His uncreatedness supports her nothing-at-all, preserving the soul in His all-in-all.

Jesus, as I said, went into the Temple and cast out them that bought and sold and He began to command the rest, "Take these things hence!" The words I have here read, "Jesus went in and began to say, Take these things hence!" Observe, there was no one there but

Jesus when He began to speak in the temple of the soul. Be sure of this: while anyone else is speaking in the temple (i.e., the soul) Jesus, Jesus is silent, as though were away; nor is He at home in the soul while she has strange guests to talk to.

For Jesus to speak in the soul must be all alone, and she has to be quiet to hear what He says. When then, He comes in and starts speaking. What is it He says? He says what He is. What is He then? He is the Word of the Father. In the same Word the Father speaks Himself, all His divine nature, all that God is, just as He knows it; and He knows it as it is for He is perfect in knowledge and power. It follows that He is perfect in speech too. In pronouncing the Word He utters Himself and all things in another Person to whom He gives the nature that He has Himself, and speaks all intelligences in echo of the actual Word, according to the indwelling image; like the sun's rays shining forth, so each (intelligence) is a word in itself, not the same in respects as the Word. But they have the power to receive by grace the same nature as the actual Word, and this Word as it is in itself the Father spoke entire by the Word and everything in that Word.

If this is what the Father says then what is Jesus saying in the soul? As I have told: the Father speaks His Word; He speaks in the

(Continued on page

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### Invitation to the Sinner

*Oh, come to the merciful Saviour who calls you,  
Oh, come to the Lord who forgives and forgets;  
Though dark be the fortune on earth that befalls you,  
There's a bright home above where the sun never sets.*

*Have you sinned as none else in the world have before you?  
Are you blacker than all other creatures in guilt?  
Oh, fear not, and doubt not! the mother who bore you  
Loves you less than the Saviour whose blood you have spilt.*

*Come, come to His feet and lay open your story  
Of suffering and sorrow, of guilt and of shame;  
For the pardon of sin is the crown of His glory,  
And the joy of our Lord to be true to His name.*

—FREDERICK W. FABER.



unanimous vote which expresses consonance of conviction  
tremendously valuable,  
t when it is insisted upon for the sake of appearance  
possibility of having genuine unanimity is destroyed.

## What Harm— Counterfeit Unanimity?

by GEORGE I. MAVRODES

unanimous voting were a criterion of spirituality it is a wonder that our churches do not rise bodily and float among the clouds. But they do not.

"The vote was unanimous" is a statement which appears so often in the minutes and reports of our church organizations that it must have special significance. Unanimity is the order of the day for all departments of the church from the committee on Mother's Day decorations to those which arrange our national gatherings. What does this indicate?

A unanimous vote may mean one or several things:

1. It may mean that the Spirit of God has led each person to the same conclusion.
2. It may be that the issue is so clear that no one but a fool would disagree.
3. It may be that most of the people were not interested enough to form an opinion of their own and have passively accepted the first one propounded by someone else.
4. It might mean that some people really did disagree, but some sort of pressure prevented them from stating their real convictions. They may not have voted at all or they decided to conform.

Of these meanings the second one is probably neutral (and also rare), but the first one is eminently desirable. One of the goals toward which every Christian ought to be moving is that of complete sensitivity to the Spirit of God. The ability to know His will and the willingness to do it are ideals which

characterize the full manhood towards which we grow in Christ. If the church does not foster and nourish this growth it fails in its duty. At that point the growth of the Body of Christ is prematurely arrested. This tragedy affects the individual Christian who is directly involved most keenly, but its effect is widespread. "If one member suffers, all the members suffer with it."

Let us remember, however, that it is the doing of God's will and not the pretense of it that is precious. This should be clear enough to us from Jesus' attitude and words. In the same way it is evident that genuine unanimity in a church, a committee or a board might be a sign of real dedication and spiritual insight. It is somewhat doubtful, to say the least, that an imitation unanimity has the same significance.

Unanimous votes of the third and fourth types mentioned above are mere simulations. To agree because we are not interested enough to think is unfortunate; to agree because of the pressure for conformity is worse than unfortunate when it happens within the church.



*Mr. Mavrodes is a teacher in the public school system of Portland, Ore. After his graduation from Oregon State College he continued his studies in Western Conservative Baptist Theological Seminary, graduating with a B.D. degree. He takes an active part in the work of the Inter-Varsity Christian Fellowship. His article, which appeared January 26 in "The Watchman-Examiner," is reprinted here by permission.*

And it does happen—over and over again. An example is the practice of some churches in calling a pastor. Say the balloting comes out ninety-seven to fourteen in favor of calling Dr. Finetone. As soon as this is announced some member (maybe even the chairman) will rise and say, "I move the secretary be instructed to cast a unanimous ballot." Thereupon another vote is taken, and the fourteen dissenting voters understand well enough that they will be spoiling a beautiful scene and branding themselves as selfish obstructionists if they vote "no" again. If they abstain, well and good; if they vote "yes," so much the better. In either case it is entered on the records as unanimous and Dr. Finetone is so informed.

This is not the only example. How many chairmen remind their committees that unanimous reports and recommendations look better and are expected of them? How often does the chairman of a business meeting call for the "nays" in a manner which clearly indicates that such things are unheard of? How many times have issues that finally proved powerful enough to split our associations and conventions been masked for years by unanimous votes in boards and committees? How often have the members of boards admitted privately that they were opposed to certain policies, but they went along with a unanimous vote because "it wouldn't do any good to vote against it" or "it wouldn't look good to have a dissenting vote" or "it would make me



look uncoöperative if I voted for it"?

Let us be sure that this sort of unanimity has no genuine value in the church. If a church is contemplating a building, the question to be voted on ought to be, "Do you believe it is God's will to begin a building program?" If everyone is urged to vote his own honest answer to this question the result will be valuable. If it is unanimous it will indicate a spiritual sensitivity which is unusual. But if people are made to feel that they ought to "go along with the rest" in their voting, if they are urged or pressured to "make it unanimous," then the vote has lost its meaning. It no longer reveals the congregation's judgment as to God's will. It shows only an artificial conformity which hides an unknown amount of dissension or apathy. If unanimity comes when we are seeking other things, it is wonderful. When we seek it directly we destroy the possibility of it.

If this sort of imitation unanimity does us no good is there any harm in it? Yes!

It robs the church of the benefit of the judgment of all its members. A live man may make a mistake about God's will. A rubber stamp, however, is even worse. It cannot possibly know God's will.

It saps the democracy of the churches by making a farce out of voting. Why vote if I have no choice, if voting "no" means ostracism? If you want to know how many people consider church voting irrelevant compare the number present at a business meeting with the total membership.

It presents a false front, and often the front collapses later on with a loud crash. We are not likely to do ourselves good by deception.

It opens the door to church control by a minority pressure group. Such a group, sometimes a single individual, often carries through a crucial decision simply because of our deep-grained reluctance to bring differences into the open.

It makes it impossible to evaluate the judgment and stewardship of our representatives on boards and committees. The records show every decision to be by unanimous consent, but later on this may be denied.

If these things are true what can

be done about it at present? The following may be at least a start:

Members of churches should be taught that everyone is to vote his own conviction on each question regardless of majorities or minorities. People should be urged to discover the truth rather than seek conformity to prevailing sentiment.

Members should be taught and church officers should follow the rule that no one is to be despised or considered an obstructionist merely because he voted against a majority.

No church organization ought to commit itself to inaction pending complete unanimity on a given proposal. To do so is bound to make a dissenter appear to be an obstructionist.

Everyone ought to understand that a vote against a certain proposition is not the same as a declaration from that member that he will not coöperate if it is adopted. Many people coöperate with President Eisenhower even though they voted against him, and many Christians pray for and work with a pastor even if they did not favor his com-

ing. Incidentally, anyone who thinks that a unanimous vote means unanimous support must have made but a little observation of church life.

No pastor ought to demand unanimous vote before he accepts a call (or else he ought to announce that he will consider only churches in heaven). To demand this is to demand that the church offer him the sacrifice of a pious deception.

Every member of a board or committee, from the national level down, ought to consider it a sacred duty to those who entrusted him with this stewardship to vote according to his own best judgment and not according to the prospective majority. If he is embarrassed or fearful about doing this let him resign. That is no disgrace, but a pretense is.

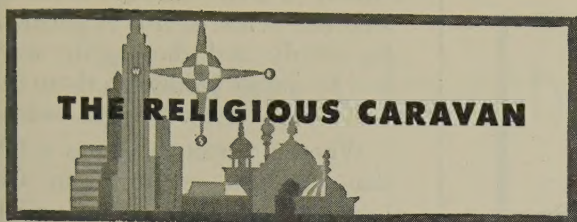
The unity which God is building into His church is a unity of the Spirit, His Spirit. It is not right for us to imitate the appearance of unity because we lack something of its reality. Let us instead give ourselves to Him who is the Spirit of truth, and He will complete the work He has begun in us.

*"This is my Father's world . . . His hand the wonders wrought"*

PHILIP GENDREAU







DAVID R. ENLOW, Editor

## AT HOME

**Large groups avoid meetings that divide family:** Members of the Dayton, Ohio, Evangelical United Brethren Church's commission on Christian social action called upon schools, churches and other organizations to eliminate meetings that "divide the family." They urged gatherings "for the whole family." "Each church should have a family life committee to promote family activities and solidarity," the commission said. "Churches ought to plan community family nights with recreation for the entire family for the purpose of getting acquainted and for evangelism."

**Northwestern College to drop seminary:** Northwestern College, Minneapolis, Minn., is eliminating its theological seminary and consolidating two remaining divisions in an effort to strengthen its financial position and gain accreditation. Its enrollment had doubled during the past three years, according to Dr. Richard Elvee, president, who said "this growth was one of our problems because we couldn't keep up financially in supplying faculty for the seminary."

**Senate approves reduced plane fares for clergy:** The Senate passed and sent to the House a bill authorizing domestic and foreign airlines to grant reduced fares to clergymen. It adopted an amendment, however, specifying that the reduced fares shall be applicable only on a "space available basis." Sen. Warren G. Magnuson (D.-Wash.) explained this meant clergymen would be carried at lower rates only when they did not displace regular fare passengers.

**Methodists launch "Mission to America":** Dr. Alan Walker, noted Australian Methodist evangelist, launched a year-long "Mission to America" before about 3,000 persons in Wichita, Kans., by lashing out at the "false gods" of nationalism, money and sex. He told the opening rally that excessive nationalism, "the golden calf of money," and an overemphasis on sex "are in conflict with the true God." Dr. Walker also scored racism, which he said "is an offense against God."

## PEOPLE

**Lutheran official named to replace Niemöeller:** Dr. Adolf Wischmann, superintendent of the Osnabrueck district

of the Lutheran Church of Hannover, and its senior official, was named at Hannover, Germany, to succeed Pastor Martin Niemöeller as head of the Foreign Office of the Evangelical Church in Germany (EKID). Dr. Wischmann is a member of the Brethren Council of the Confessional group within the EKID of which Pastor Niemöeller is chairman.

**Bishop Meiser dies:** Lutheran Bishop Hans Meiser, of Munich, one of Germany's best known Protestant churchmen, died of heart failure at seventy-five. A vigorous opponent of the Hitler regime, Bishop Meiser was credited with having made the Lutheran Church of Bavaria one of the main resistance groups against the Nazis. In 1955 he was awarded the Great Cross, highest class of the Order of Merit of the West German Federal Republic, by President Theodor Heuss.

## THE PRESS

**Evangelicals form Latin America literature group:** A new Spanish-language Christian literature organization was formed at a meeting in Placetas, Cuba, attended by more than one hundred delegates from the United States, South America and Canada. It will be known as Literature Evangelica para America Latina (LEAL). The formation of LEAL was announced at Wheaton, Ill., by Evangelical Literature Overseas, one of the groups represented at the Cuba conference.

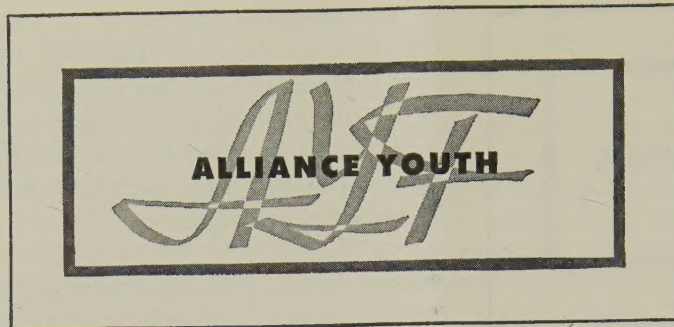
**Bible Society gets copy of Russian Scriptures:** Metropolitan Nikolai presented the American Bible Society with a copy of a new Russian edition of the Bible, the first to reach this country. He and seven other visiting Soviet churchmen were given a reception at Bible Society headquarters. The new Bible edition is the first to be printed in the Soviet Union since 1926. Metropolitan Nikolai said the edition comprises 25,000 complete Bibles and 100,000 New Testaments and Psalms.

## PEOPLE

**President sees woman honored:** Worshipers at National Presbyterian Church in Washington, D. C., including President Eisenhower, paid tribute to Miss Ethel E. Wakefield who has a record of sixty years' perfect Sunday school attendance. Dr. Edward L. R. Elson presented her with an attendance pin at a special ceremony during the morning worship service. Miss Wakefield has a pin for every year since 1896.

**Governor spends eight hours distributing Bibles:** Gov. Frank G. Clement spent eight hours distributing autographed Bibles to the 1,500 inmates of the state prison in Nashville, Tenn. It was the first action of its kind by a Tennessee governor. The governor said no effort was made to persuade any inmate to take a Bible if he did not desire to do so. But he reported that the response was "terrific."





## What Is Worldliness?

By C. STACEY WOODS, *General Secretary, Inter-Varsity Christian Fellowship*

Jane McPhee was an average college girl. She took her fun where she could find it: in swimming, tennis and dancing. God existed for her, but He was far away in heaven, and certainly He could claim no part of her thinking, that is, no part until one day in her sophomore year. It happened that a small church some distance from the campus was holding evangelistic meetings. One night a friend persuaded her to attend, and quite suddenly she found herself listening to strange things.

The evangelist preached Christ and His salvation; but even more strongly he spoke of the evils of dancing, theaters, smoking, drinking and card playing. These things, he said, constituted worldliness.

The next night Jane accepted Jesus Christ as her personal Saviour. In addition to accepting Him, without thinking things through or studying the Scriptures, she also accepted everything the evangelist said about the world, the Christian life and Christian service. The result was curious. In place of her round of campus activities she found herself in a whirl of religious activity.

Then something happened. By spring her enthusiasm had cooled. When she accepted Christ into her life she had dropped her old friends as she had been urged to do, but they had not altogether dropped her and were now around with their usual springtime invitations. When she returned home for the summer vacation she did not have the backing of a spiritual church. There were no Christian friends to encourage her with plans for the gospel

team or young people's program. Eventually Jane slipped back into her old life and became what the evangelist would have called a backslider.

Why had it happened? Was her experience with Christ unreal? Hardly. Jane had simply put the cart before the horse.

At the outset of her Christian life, accent had been placed only on the necessity of separation and not on fellowship with Christ. It was not primarily to Jesus Christ, but was from certain worldly practices. Jane was the unfortunate victim of teaching on separation which was not well-rounded. It was "legality" in the guise of "spirituality." She had not learned to get things from God nor to hear Him speak to her personally. Stress had not been placed on her own "quiet time" with the Lord in prayer and Bible study, the most important factor in the life of any Christian.

Her life needed not only to be emptied of its love of worldly pleasures, but to be filled with the Lord Himself. Certain practices had been wrenched out of her life, leaving a partial vacuum which Christian activity could never fill. Finding her heart "empty, swept, and garnished," the unclean spirit had returned to this student bringing "other spirits more wicked than himself" (Matt. 12:43-45).

*Just what is worldliness?* Actually, worldliness is an attitude of the heart toward life, toward this material, physical universe and all of life's relationships. It is not merely doing forbidden things or going to certain places. Worldliness is

what we are, not just what we do, "for as (a man) thinketh in his heart, so is he" (Prov. 23:7). A person may be utterly and thoroughly worldly and yet never indulge in those things commonly referred to as "worldly."

When a person becomes a Christian, "a new creature" in Christ Jesus, he still has carnal appetites and desires which naturally belong to human beings. Now, however, it is no longer a question of pleasing or satisfying himself, as he no longer belongs to himself but to Christ. As the result, his one privilege and duty in life is to please and obey Christ.

Christ demands much more of His children than adherence to some creedal form or standard of life with the liberty, apart from some restrictions, to live one's life for himself. Becoming a Christian is nothing less than marriage to Jesus Christ.

Worldliness, then, is living for oneself, whether it be by indulging in sinful practices or in a Christian career, or for the sake of a home, family, position, money or comfort. The Christian life is the abundant life. We are to live for nothing and no one except Him.—*Condensed and revised from UNITED EVANGELICAL ACTION.*

### Alexander Duff's Call to Service

A Scottish boy, lying on the heather beside a brook, fell asleep and had a wonderful dream. The sky became glorious with a dazzling, golden light. Out of this light came a chariot drawn by horses of fire. Faster and faster it came down from the sky, and when it came near the boy he heard a voice as sweet as the mountain brook, saying, "Come up hither, I have work for thee to do." When he got up to obey, he awoke and found it was a dream. The impression did not leave him. One day the boy went to his room, knelt down beside the bed and prayed, "O Lord, Thou knowest that silver and gold I have none. What I have I give to Thee. I offer myself. Wilt Thou accept the gift?"

God did accept the gift, and that boy became one of the truly great missionaries. His name was Alexander Duff, missionary to India.



# Indian Churches

## Catch a New Vision

By REV. RAGHUEL P. CHAVAN

I SHALL never cease to thank God for enabling me to attend the East Asia conference held at Bangkok, Thailand, last October. God has used that conference to give me a new vision for our work in India and a new faith to see Him do mighty things for us!

The Christian and Missionary Alliance started work in India nearly seventy years ago. Those were very bad years for India, and often famine swept through the land, slaying my people by the thousands. Many of them, however, accepted the Lord Jesus Christ in those famine days. We will always thank God for the kindness of the missionaries who saved so many from death and led them to the Lord.

But there was one very bad result from those days upon our Indian church. Because of the great poverty, the Mission helped many people financially rather than teaching them to give their tithe and trust God. Because of this we looked to the Mission for help and thus did not become a strong, healthy church which had learned to care for itself. Our Christian community grew very slowly and we

were backward in supporting our own churches and in preaching to others. At the Bangkok conference I caught a new vision.

As we sat in the meetings there and I heard the reports from Indonesia, Thailand and the Philippine Islands, I was amazed to learn how much stronger they are than we. Not only are they supporting their own churches, but some are sending their own missionaries to win souls for Christ in other places. As I heard these reports and then thought of our own record in India, I felt very much ashamed. Many of these churches are younger than we are, yet they have done much more than we have for the Lord Jesus. I praised the Lord for their record, yet my head went down in shame over ours.

I began to pray daily and often far into the night, asking the Lord to show me how we could do these things in India. It was then that He gave me the new vision of what He wants to do in us and through us there. My heart began to glow with the new joy which He gave me, and I returned to India, sure that God would do all these great

things for us. But it would mean that we must give ourselves wholly to Him first and then give Him our tithes for the work, for the two things God had showed me were that He would make us a giving and a witnessing church. These things must go together.

Soon after my return to India, the annual missionary convention met in Akola. Five Indian delegates had been invited to attend. As president of the Marathi Synod I was one of them. After Rev. E. F. Eicher and I had given our reports of the Bangkok conference, I took my Indian brethren to one side and we spent quite a time discussing what to do, and praying about it. We decided that we should ask the Mission to withdraw their subsidies; we would fully support our own work with no outside help. When we took this report back to the conference, we all together, missionaries and Indian delegates, prayed and planned how best to do this. We decided that the Mission should reduce their subsidy to the Indian church by 20 per cent a year, so that by the help of God within five years we would be fully self-supporting. This plan

Rev. Raghuel P. Chavan

*As a delegate from India to the East Asia conference in Bangkok, Thailand, Mr. Chavan heard what blessing churches in some of the other countries are experiencing as they trust God for their financial needs. He was inspired by their example and has been greatly used of the Lord since that time to help the churches in India to realize that leaning upon Mission support has been a hindrance to their faith. What has long been a theory to them is beginning to become a reality as they venture to put it into practice.*

*Pastor Chavan, moderator of the Gujarati and Marathi churches, has recently been in this country visiting some of the churches and Bible schools. He was a delegate to the General Council in Omaha in May.*



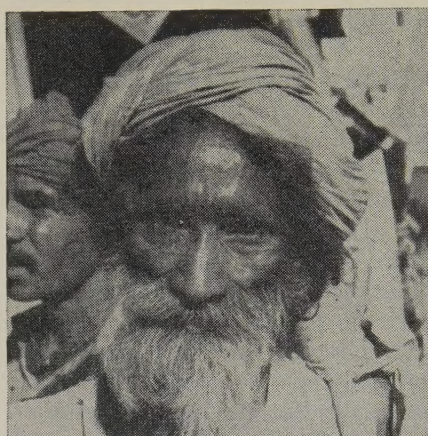


would affect not only the pastors who serve our churches, but the evangelists and Bible women who work among the non-Christians as well. We also made ourselves responsible for our boys' school in Akola in the same way, and decided to take on the support of the other schools gradually as God blessed us and gave us strength.

When the conference was over, I began to visit all our churches and also the village Christian groups, which are too small to have their own churches. I was praying constantly that the Lord would enable me to give them the vision which He had given me, and that He would speak to their hearts as He had spoken to mine. I am only the humble instrument which He is using to work out His plans for our Indian Church, and I wish to say for the glory of God that everywhere I went He so worked in hearts that people began to seek Him and to give themselves to Him, often with tears. In Anjangaon district, where there are many village Christians, they had prepared a long list of questions to ask me. But as I spoke the Lord so worked that they began to seek Him and forgot to ask the questions. It is true that some people have not yet submitted themselves to the will of God and accepted the program He has given us, but I am sure they will come also as we pray for them.

When I had visited all our Marathi work, I went to our Gujarati field too, as the moderator of the General Assembly, which includes both fields. At my first meeting an older man, who is a strong leader among our Gujarati Christians, told me that it was no use for me to bring them this message. The Gujarati church would never accept it. But I prayed and asked God to work, and when I spoke, by the grace of God, this man was the first to come forward for prayer, the tears streaming down his cheeks. God gave us wonderful blessing in the General Assembly meetings in Gujarat, as He had done previously in our Marathi work. Please pray for a mighty outpouring of His Spirit in our Gujarati area, which I hope to visit again soon after my return to India.

God began to open other doors for us. As the people of other missions heard how God was blessing us, they asked me to come and tell them about the Spirit's working in our midst. As I visited these other missions, giving them the same message, they too were blessed and began to seek the Lord. My message was that God loves us and gave His Son who laid down His life for us. Now we must show our love for Him by giving first ourselves and then our tithes to Him, as the Macedonian church did. We must give ourselves 100 per cent to Him, and then our time and our tithes. I made a complete tour of one of



W. E. EVANS

*This Indian sells rope in Ahmedabad*

these missions with their Indian leader.

Then there came a new opportunity. The way had opened for my wife and me to attend the All-India Conference of the Evangelical Fellowship of India at New Delhi last February with about twelve of our Alliance Indian leaders. I was asked to speak there also, and I addressed this large audience of people from all parts of India who had come for these meetings and to hear Dr. Billy Graham. As a result of this message, I received invitations to speak in many other missions, and God used me everywhere I went for His glory. All praise to His name.

These meetings were in February. In March the triennial union camp meeting of the seven missions in Berar and Khandesh gathered at Katepurna. I was asked to take the four afternoon meetings. With the help of other speakers, I brought messages on revival, witnessing and

tithing and then a challenge. When I spoke on tithing, all the people present—about 1,300—rose to their feet to pledge themselves and their tithes to God.

Now many people all over our work are giving their tithe regularly. We are encouraged to feel that we will become fully self-supporting within five years. I felt that to tell the poor people that they were not able to tithe would rob them of their blessing. Many widows and children among the very poor are giving their tithes. Where it was hard for new Christians to understand what the tithe is, we told them it is to give one bite of food out of ten to God, to lay aside the tenth handful of flour for God when they prepare their food, or to give Him a tithe of their grain when they reap their fields.

Here in America, where I think there is so much abundance that no one ever goes hungry, I fear it will be hard for you to fully understand what this means in India. Many of my people, especially in the villages, are so poor that if the harvest is not good or if for some reason they cannot go to work daily, they have nothing to buy food with and must go hungry. Sometimes, when they want to give to God and have no money, they go without their food and give that to God. I think God in His love sees this great poverty and their sacrifice and is pleased when my people give in this way and that He will give them abundant blessing.

As I think over all that has been happening in India in these days, I feel that God is preparing our Indian church for some coming event. There is now a wonderful spiritual awakening all over India. When Dr. Billy Graham came, he was a great blessing. Many people, even among the rich and the better classes, went forward to pray. People everywhere are hungry after God and are seeking Him whenever the opportunity is given.

On the other hand, there is already some trouble and persecution. The influence of Communism is increasing also. We know what this has meant to the Christians in other lands, and we do not like these things in our country. But our eyes

*(Continued on page 15)*

THE ALLIANCE WEEKLY



## India

A ten-day Bible conference at Easter time in Mehmedabad was attended by more than 3,000 persons. During the meetings many backsliders were restored and a score accepted the Lord as Saviour. Prayer is asked that the effect of these meetings on hearts and lives may be lasting and that those who took forward steps may truly follow the Lord.

## French West Africa

The Bible school at Bouaké, Ivory Coast, opened a new year on June 3. Besides the missionary couple on the staff, the first ordained Baouli pastor, Joseph Koffi, is teaching two classes daily. Pray for all the teachers and especially for Joseph, as his health is not robust and he has heavy church duties in addition to his teaching. . . . Pray that the students may receive a deeper infilling of the Holy Spirit and an increasing knowledge of the Word.

## Congo

Pray for the workers' institutes to be held in August on the various stations, that these gatherings of national workers and missionaries may be of spiritual blessing to all and give a new challenge to each one for the work of the coming year. . . . Earnest prayer is requested for those who have made decisions for Christ at the hospital, that they may go on with the Lord. They face many temptations and need our prayers.

## Gabon

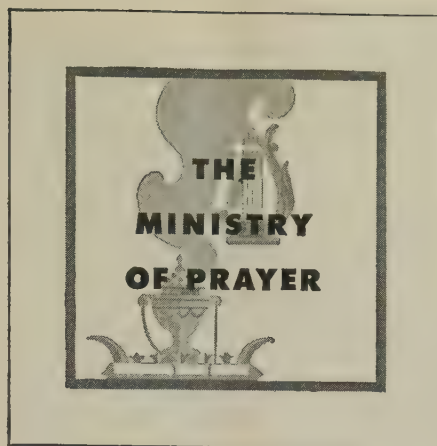
The missionary staff, depleted because of furloughs, is very small and each one is carrying extra burdens. Pray for them and also that those planning to return to the field in the fall will not be hindered. . . . The first graduation of the Bible school was held June 10, and twelve graduates were given appointments. Some will be in hard places but with prayer support their ministries will be blessed of God.

## Thailand

The regular radio gospel programs are being broadcast over the public-address system in a large hospital in Chiangmai, North Thailand. Many are hearing the Word of God and it is having a good effect on those who listen. Pray that many will come to know Christ as Saviour by this means. . . . Pray too that the new "Light of Life Course" on Acts may work in the hearts of those who study it, both Christians and non-Christians, and bring many to salvation. . . . Pray for Mr. Hawm, who is being used of God throughout Udon Province, that he may be directed by the Holy Spirit as he travels from village to village proclaiming the gospel.

## Ecuador

Pray for the annual missionary convention which will convene in Guayaquil August 10-15. . . . Pray that there may be an awakening to spiritual need among the Salasaca Indians, that there



may be strong conviction of sin and a realization of the necessity of the new birth. Pray also that there may soon be a work established in the Galapagos Islands. This is a project of the Guayaquil church. Pray also that the Auca Indians may soon be reached.

## Peru

Be especially in prayer for the Alliance young people's annual gathering in Huanuco, July 27-30, that there may be a mighty outpouring of the Holy Spirit and a surrender of hearts and lives to the Lord and to His service. . . . In one meeting held recently by a visiting pastor from the States in Tingo Maria several made a public profession of faith in Christ. Pray for them and for the young people who at that time consecrated their lives to the Lord.

## Chile

The second annual spiritual retreat for pastors and missionaries will be held during the last week of July. This will be attended only by official workers. The theme for those days will be "The Minister and His Ministry." Last year the Lord met them in a very wonderful way and they are trusting God to give them a genuine outpouring of His Spirit again. . . . Praise God that a centrally located property has been acquired for the new congregation in Angol. Providentially the Lord worked so that the lot could be purchased at a minimum price. Pray that the remaining needs will be met and His blessing continue upon this group.

## Hong Kong

Pray for new chapels which are greatly needed at Cheung Chau and Ping Chau. . . . Continue to pray faithfully through the summer for the evangelistic program being carried on. Evangelistic bands will be located at strategic places and will engage in house-to-house visitation work. Our workers are eager that the summer may be fruitful in the winning of souls through these special efforts.

## Japan

Throughout the summer and fall tent meetings will be held in various Japanese cities. It is urgent that this un-

dertaking have our earnest prayer support. . . . The Alliance youth conference will be held at Itsukaichi August 13-16. At this time many contacts with young people are made. Young workers are needed and it is hoped God will call many into His service. . . . Pray for five young men who are now attending universities in Japan, that they will be true to the Lord and will help in the Alliance work when they finish their studies.

## Philippines

Rev. R. M. Landis, who has been elected chairman of the Mission, earnestly desires prayer as he takes over the heavy responsibilities of this office. . . . The new school term in Ebenezer Bible Institute opened June 11 with a capacity enrollment, several having to be rejected because of lack of accommodations. Because of the immaturity of some students the disciplinary problems make especially necessary a rich anointing of the Spirit for wisdom and spiritual power on the part of the faculty. . . . Special emphasis is being laid this year on the training of lay workers through institutes and spiritual life conferences. With so many churches and small groups being ministered to by lay workers, this training is vitally important and should be supported by prayer.

## Indonesia

Pray for the three men who are leaders of the three regions of the national church in Indonesia, that God will give wisdom, guidance and a mighty outpouring of the Holy Spirit upon them as they lead the churches in their regions. They are Messrs. Potu, Setty and Santi. We would also request prayer for the ten district leaders throughout Indonesia. . . . Pray especially for three men who are considering leaving the Lord's work because of the program wherein the churches must support their pastors without help from the Mission.

## New Guinea

The present third-year class of the Bible school will be replacing the workers who need to return to the school for further study. Pray that the Lord will anoint these new workers for their ministries in the coming months and that those returning for study may be built up in the Word and better prepared for continued teaching and preaching. . . . Ruth and Elisa, the Kapauku workers who have been with our missionaries in the Baliem for some time, are returning to Enarotali for further study. Pray that the Lord will undertake in providing someone to take their place in the Baliem. . . . Prayer should be constant for our workers in the Baliem and for the ministry of the plane and the pilots. . . . One of the Kapauku pastors, Karel Gobai, has been sorely tempted of late by material advantages and he left the work for a time. He has now returned but needs much prayer.



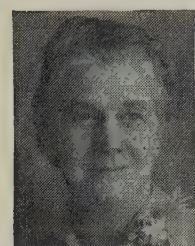


CLIFFORD E. HARROD, Reporter

News reports may be sent direct to Rev. C. E. Harrod, The Christian and Missionary Alliance Church, East and Lane Streets, Raleigh, N. C.

## To the Fields

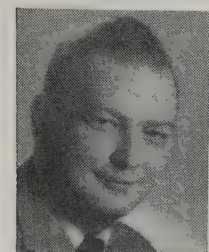
Miss Ethel Fetterly sailed from New York on June 29 for Ecuador. Miss Fetterly, who is a charter member of the Gospel Tabernacle in Ottawa, Ont., Canada, is returning for her fifth term of service, having first left for the field in 1930.



Ethel Fetterly  
Ecuador

Miss Frances Wolff sailed from San Francisco for the Philippines on June 30. Miss Wolff was graduated from St. Paul Bible Institute in 1954 and since that time has been teaching school in Newton, Ia. She is a member of the Midtown Alliance Church in Des Moines, Ia. She will be teaching in the school for missionaries' children in the Philippines.

Mr. E. J. Maxey left New York by plane on July 3 for New Guinea. Mr. Maxey is a graduate of Bob Jones University and Nyack Missionary College and also attended North Carolina State University. He has served as pastor of a Baptist church in New Buffalo, Mich., and more recently as assistant pastor in the C. & M. A. church in Chicago. He is a member of the Alliance church in Asheville, N. C. Mrs. Maxey will be joining her husband on the field in a few months.



E. J. Maxey  
New Guinea



Frances Wolff  
Philippines

## On Furlough

Mrs. C. E. Hughes and son, Allen, arrived in Miami on June 28 by plane from Colombia, S. A. Mr. Hughes and their daughter, Beverly, came home in March because of the serious illness and resulting death of Mr. Hughes' mother and for medical attention for Beverly. They first went to Colombia in 1942 and are now home early for their third furlough. They will be living in Ambridge, Pa.

Rev. and Mrs. O. G. Fisher and children, Carol and Gordon, arrived in New York on July 6 from Viet Nam. The Fishers went to the field in 1951 and are home for their first furlough. They are members of the C. & M. A. church in Lockport, N. Y.

Rev. and Mrs. H. O. Watkins arrived in New York on July 3 from French West Africa. They have completed five terms of service on the field, where they began their work in 1923.

Rev. and Mrs. H. S. Dutton and children, Teddy, Mary and Peter, arrived in San Francisco on July 4 by plane from Viet Nam. The Duttons began their missionary service in 1938.

## Marriages

On June 30 Miss Laural Joye Ronson was united in marriage to Mr. Marvin Howard Cashatt, pastor at Salisbury, N. C. The young couple, both Nyack graduates, were married by the father of the bride, Rev. Harold R. Ronson, in the Gospel Tabernacle of St. John, N. B., Canada.

## With the Lord

Mrs. Jessie Sluyter, mother of Rev. Merle Sluyter, missionary to Peru, went to be with the Lord on June 6 at the age of seventy-two. The services were held on Sunday, June 10, in The Christian and Missionary Alliance Church, Waverly, N. Y., by the pastor, Rev. Paul Sherman, assisted by Rev. Richard Fortran, of Endicott, N. Y. An appropriate poem composed by Mrs. Beatrice Bush Bixler, a niece of Mrs. Sluyter, and a letter of condolence from Rev. Marc Volstad, chairman of the Alliance work in Peru, were read. Mr. Sluyter and his family arrived from Peru in time for the services.

## The New Generation

On May 30, to Mr. and Mrs. Jay Mapstone, Hamilton, Ont., Canada, a daughter, Cheryl Lee.

## Michigan Ladies Meet

The Ladies United Missionary Society of Michigan met on June 7 at The Central Church, Detroit, Mich., for their quarterly meeting. Mrs. Thomas Stebbins, missionary appointee to Indo-China, and Mrs. Fordyce Tyler, missionary to French West Africa, were the speakers.

The results of the annual election were as follows: Mrs. William West, Pontiac, vice-president; Mrs. V.

## Letters

### The C. & M. A. and Education

The June 20 editorial, "Alliance Education—Whither Bound?" should be a tremendous stimulant to those in your Society who for so long a time have been resigned to outmoded and outdated educational policy and procedure!

There is little doubt in my mind that countless numbers of young men in recent years would have continued in the Alliance ministry had some of your professors, district superintendents and pastors possessed sharper vision and discernment in this area, many of whom expressed discouragement and resentment toward those who tried to obtain an education beyond that which Alliance schools are able to offer.

Although my own ministry is in another denomination, I must add this footnote: I have a warm place in my heart for Alliance people and program, and I do enjoy the editorials and articles in the WEEKLY. —REV. ERNEST A. DROPPA, First Methodist Church, Norfolk, N. Y.

### An Appreciation

I had looked forward to the issue of the WEEKLY containing the selections on sanctification by my husband (June 6). It has now arrived and I have read it with much pleasure. In this setting it comes with added freshness.

I read each number of the WEEKLY with deep interest and pass them on regularly. I specially enjoyed the editorials on Books (February 22-March 21, 1956) and the familiar advocacy of wide reading.—MRS. OSWALD CHAMBERS, London, England.

Lawrence, Melvindale, secretary; Mrs. Rex Ramsey, Detroit, treasurer; Miss Ella Rudy, Detroit, corresponding secretary; Mrs. John Milz, Wyandotte, assistant secretary and treasurer; and Mrs. Millard Palmquist, Detroit, work chairman. Mrs. C. C. Boring, of Brightmoor, has served as president for the past two years.

### Camps Held for Ozark Youth

The seventh annual camps for children and young people, held June 3 to 15 at Trail's End Bible Camp near Batesville, Ark., saw fifty-four juniors registered for their session, June 3 to 8, and fifty-one young people on hand from June 10 to 15. Rev. Chester Damron, of Memphis, Tenn., was the evangelist. More than twenty of the youth professed salvation.

This young Alliance camp for Ozark youth was built by Rev. and Mrs. David Carlson, who also direct the conferences. For the past twenty years the Carlsons have been conducting gospel services in the public schools of the mountain area, visiting them on a four-week schedule. Their school "congregation" the past school year totaled 4,000 students.



## Sunday

DAILY READING—Colossians 1:1-11.

DAILY TEXT—"We . . . do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding" (verse 9).

Just as the child must be instructed, so the Christian has to pass through the school of discipline. . . . It is spiritual wisdom and the knowledge of God that formed the subjects of their high study. And the special theme of their deepest inquiry, the philosophy that is more profound than all the wisdom of the ages, is the "mystery which hath been hid . . . which is Christ in you, the hope of glory." He prays for them in the next chapter that they may know "all riches of the full assurance of understanding, to the acknowledgement of the mystery of God, and of the Father, and of Christ; in whom are hid all the treasures of wisdom and knowledge." This was to be their safeguard against the seductions of false philosophy. . . . Christ is the wisdom of God and there are depths and heights of truth for those who are taught of the Spirit the deep things of God.—A. B. SIMPSON.

## Monday

DAILY READING—Hebrews 2:5-18.

DAILY TEXT—"It became him . . . to make the captain of their salvation perfect through sufferings" (verse 10).

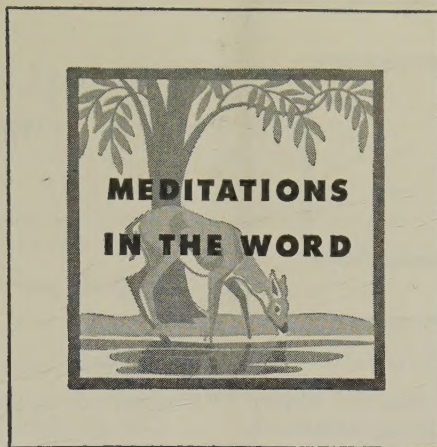
There is a ministry in suffering which is beyond human comprehension. This ministry was manifested in the life of Jesus. He was wounded; He was bruised; He was chastised; He was crucified. . . . While our suffering can never approximate the suffering of Jesus as the sin-bearer of the world, the Scriptures teach plainly that we are to partake of His suffering. . . . Satan used affliction as a means in an effort to humiliate and discourage Job and cause him to renounce his faith in God. But God did for Job in affliction what He promises to do for all of His children—He sustained Job amid all of his fiery trials. Job's testimony was greatly enhanced in affliction and made more effective than it could otherwise have been. Satan was delivered a strong rebuff and defeat in Job's steadfastness and unwavering testimony: "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." Through suffering Job attained a high level of character which he could not otherwise have attained, and God received glory which He could not otherwise have received.—SELECTED.

## Tuesday

DAILY READING—James 4:1-10.

DAILY TEXT—"Submit yourselves . . . to God" (verse 7).

Our love to God should be without selfishness, and . . . our will should be perfectly united in His will. The servant who only proportions his diligence to the hope of reward renders himself unworthy of all reward. You must learn



Compiled by EDITH M. BEYERLE

to seek God in distinction from His gifts, and God is in His will. Supposing, then, that God should smite you with afflictions without and temptations within, and should leave the soul in a state of entire aridity, do what God requires you to do, and suffer what He requires you to suffer; but in everything be resigned and patient! With humility of spirit, with a sense of your own nothingness, with the reiterated breathings of an ardent but peaceful affection, and with inward submission and quietness, you must wait the return of the Beloved. In this way you will demonstrate that it is God Himself alone and His good pleasure which you seek, and not the selfish delights of your own sensations.—THOMAS UPHAM.

## Wednesday

DAILY READING—Romans 8:1-13.

DAILY TEXT—"There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit" (verse 1).

*Bewildered, hurt and helpless, Lord, I come to Thee*

*Seeking inner peace and poise, seeking victory,*

*Bringing Thee no offering except my contrite heart,*

*Yearning for the joy Thy Holy Spirit doth impart.*

*Like Abraham of old, I have built an altar-fire,*

*Have placed thereon my will, my heart's sincere desire.*

*Lifting eyes to heaven, I have prayed "Thy will be done,"*

*Knowing at this moment, Lord, the joy of victory won.*

*There is now no condemnation, Lord, only sweet release,*

*In surrender to Thy will I have found Thy perfect peace.*

—SELECTED.

## Thursday

DAILY READING—Mark 10:17-22.

DAILY TEXT—"One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor" (verse 21).

And behold, a congregation came to him saying, "Teacher, what good deed

must we do to have eternal life?" And He said to them, "If you would enter life, keep the commandments." The congregation said to Him, "All these we have observed. What do we still lack?" Jesus said to them, "If you would be perfect, go, sell what you possess and give it to the poor and you will have treasure in heaven, and come and follow Me." When the congregation heard this, they went away sorrowful, for they had great possessions. For what is your church known—its size? its building? its wealth? its age and tradition? the social standing of its members? Or are you known as those who love strangers, the unlovely, the poor, the lost, the imprisoned, the sick of mind and spirit, as Christ loves them? —DAY BY DAY.

## Friday

DAILY READING—Matthew 26:21-30.

DAILY TEXT—"He took the cup, and gave thanks" (verse 27).

Jesus never forgot to honor the Father in the taking of food. And in the giving of thanks for this particular "cup," emblem of His blood that was soon to be spilled, He saw redemption for a lost world. The plan of the ages was about to be wrought out in a very short time, and a way was to be opened by which guilty, undone humanity might become guiltless before God. For this, even though He faced the cruel and ignominious death on a Roman cross, He could give thanks. The "joy that was set before him" (Heb. 12:2) was about to be realized. How the Father must have loved Him as He saw the bent head and devout heart of the Son who was so soon to pay the supreme price for the sinner's salvation! The Christian today who follows the Lamb, by faith may thank God, too, for the "death" to all that is dear in the natural in order to carry salvation to the ends of the earth.—PAMELL.

## Saturday

DAILY READING—Acts 2:1-16.

DAILY TEXT—"They were all filled with the Holy Ghost" (verse 4).

This is the solution of all our problems. Not money, but the outpoured Spirit. Not how to get the attention of the people, but how to secure the operation of the Holy Ghost. Not better preaching, but Holy Ghost preaching. "I will pour out of my spirit upon all flesh." There was no mistaking what had happened. "This is that," announced Peter. It had been foretold long, long ago. Joel had prophesied it, and at last his word had come to pass: "This is that." It was a definite, a genuine, a real experience. Something happened, something so wonderful, so amazing, so unusual, that not one could possibly be deluded or deceived. It was no mere "believism," but a sure-enough, wide-awake, soul-satisfying experience! Things happened. Something came of it. It bore immediate fruit. There was a true outcome. It was not for self but for others. —OSWALD J. SMITH.



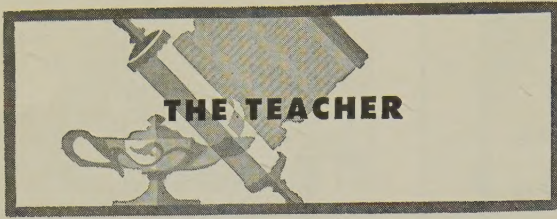
## SUNDAY SCHOOL LESSON—JULY 29, 1956

## Witnessing Through Suffering

1 Peter 1:3-9; 5:6-11

## GOLDEN TEXT

*Casting all your care upon him; for he careth for you”—*  
1 Peter 5:7.



## BACKGROUND AND LESSON ORIENTATION

Peter is writing in a critical hour of the church's history when its very existence as an organization is being threatened. The church as an organism is founded upon the eternal Rock. It is ordained to be the aggressor against the forces of hell and not the victim of her destructive aggression. The church is to make history, not to be shaped by it. Christ's provision for His church makes her equal to all crises. We are the overcomers, not the overcome. The New Testament which is being written at this time will be the record of victory, not a religious debacle. Even at this time it is filled with scoffers and mockers. Peter is writing to instruct, exhort, encourage the flock to carry forward her holy warfare against evil.

## CONTEXTUAL CONSIDERATIONS

Chapter one is written to relate the believer to the great plan of God of which he is a part. The reader in Christ is encouraged to look upon himself as the very thing that God is engaged in doing in the world. He is told that a tremendous price was paid for his redemption to secure him unto ultimate deliverance from every enemy. Chapter five is addressed specially to the elders (vv. 1-4), exhorting them to fidelity and humility in their sacred stewardship; and to the younger of the congregation (v. 5, ff.), warning them of the snares of insubordination, pride and unholy concern. He reminds them that their greatest enemy is Satan, not Nero. All this is done in personal humility. Peter has learned the lesson well that "without me ye can do nothing."

## SIMPLIFIED OUTLINE

1. *Our glorious relationship*—1 Peter 1:3-9.
2. *Our sacred stewardship*—1 Peter 5:6-11.

## KEY WORD ANALYSIS

(1) "Ready"—*hetoimen* (1:5). This word means ready or prepared. The structure of the expression makes it quite evident that it is God's deliverance which has been prepared for the Christian. It does not refer to the

Christian being kept ready for the salvation.

(2) "Clothed"—*egkomboeasthe* (5:5), literally, fasten on humility as a girdle. This may have been a subtle reference to the time when Jesus girded Himself with the "towel of humility."

## COMMENTARY ON THE PRINTED TEXT

1. *Our glorious relationship* (1 Pet. 1:3-9).

We have been regenerated by Christ as the act of a merciful God through the power of the resurrection of Jesus. This is no ordinary calling. The scope of our personal redemption is limitless in its nature and eternal in its outlook. That toward which the believer presses is not materially corruptible or capable of any defilement; it is no political dream or a philosopher's utopia. We are the property and the responsibility of God, who redeemed us. He is able to keep us. He has His own plan for our deliverance and His own time for doing so. Whatever current problems may be, we should use every opportunity they may afford us to develop spiritual maturity. What you are inwardly is far more important to God than any device He may be asked to offer you as a means of escape.

God may be invisible but He has revealed Himself to us in His Son Jesus Christ. Our faith is therefore in Him who died and rose again. Faith in His finished work thus inspires love and confidence that He will finish in us what He has begun. There is an

end in view. Redemption is not evolution; it is a decreed, purposive, planned economy. It will be ultimately and fully rewarded with physical as well as spiritual deliverance (v. 9). This is our glorious relationship. Shall any threat of a human or physical enemy separate us from such a love as this?

2. *Our sacred stewardship* (1 Pet. 5:6-11).

The privilege of being one of God's own children imposes upon us the obligation of being stewards of this great inheritance described above. Old (v.1) as well as young (v. 5) are obligated to let Christian principles sanctify all human relationships. God is sovereign in all affairs. We are thus His servants, not lords over His heritage (v. 3). The spirit of stewardship must therefore be the spirit of humility. Honor is not to be sought after of men, but follows in the line of duty in the will of God.

God is concerned about us. We are not the servants of an aloof and disinterested master. But beware of the vicious, predatory enemy who has but one interest—to kill and to destroy. In this way he is comparable to a lion stalking his prey. However, be assured that the power of God in you is

more than a match for him. Do not run from the devil; if you stand against him in faith he will run away from you.

You can be well assured that you are not the only one who is being sorely tried. Suffering is conceived of in Christian philosophy as a fellowship. All Christians are subject to persecution (v. 9). Being a saint means that you are identified with a group which shares with Christ His sufferings.

Such sufferings are for a purpose. They teach us our utter dependence upon God. They are also used by God to develop and work out His highest and best will in us. When you give yourself to God He pledges Himself and the resources of His person and providence to you. Human struggle develops the human spirit; spiritual struggle develops and matures our spiritual natures. God knows our deficiencies. He has ordained that the Christian be purified and strengthened by the very same set of circumstances that threaten to destroy the social economy. If this be true, our age ought to be to us a great era of spiritual development for the true body of believers.

## HELPFUL HINTS FOR LESSON PREPARATION

(1) You will do well to adapt this lesson to the current stress of life. History is repeating itself in a tireless cycle. History may only be sanely interpreted in a redemptive setting.

(2) Show that inward peace is not a matter of recognizing God's provision but of apprehending the benefits of our glorious relationship and of being committed fully to our sacred stewardship.



## Indian Churches

(Continued from page 10)

are upon the Lord Jesus Christ. If He permits persecution to come, He will be with us and enable us to be true to Him at any cost.

As I leave America, where everyone has given me such a warm welcome, I would beseech you to remember me daily before God in prayer. It is a responsibility to be a leader in our Indian church. Please pray much too for our Indian church, that it may be built up and made strong in the Lord, to live for Him and to witness to our non-Christian neighbors for Him. Free India is progressing very well as a nation, but her greatest need is still the Lord Jesus.

## Into the Temple

(Continued from page 4)

Word and no otherwhere, and Jesus speaks in the soul. His manner of speaking is to reveal Himself and what the Father said in Him, so far as the soul is able to receive it. He reveals the Father in the soul in infinite power. Experiencing this power in the Son the soul waxes powerful in like emanation till she is the same in might and virtue and every perfection, so that neither joy nor sorrow nor aught that God has made in time avails to destroy that soul, she standing staunch as it were in this divine power against which all else is insignificant and futile.

Secondly: Jesus reveals Himself in the soul in infinite wisdom, Himself to wit, the wisdom wherein the Father knows Himself in full paternal power. The very Word, which is wisdom itself, and all that is therein, is, at the same time, one alone. When wisdom is in union with the soul, doubt, error and illusion are entirely removed; she is set in the bright pure light of God Himself, as saith the psalmist, "Lord . . . in thy light shall we see light." Then God is known by God in the soul; she discerns with His wisdom both herself and all things. She knows not this same wisdom with herself, but with this wisdom she discerns the Father fruitful in travail and His real being in impartible oneness void of all distinctions.

Jesus manifests Himself further

in infinite fullness in all receptive hearts. When Jesus reveals Himself in this plenitude of sweetness, uniting with the soul, then on this amiable tide the soul floats into herself and out of herself and beyond the things of grace, back in unmitigated power into her first course. Thus the outward man is obedient,

even unto death, to the inner man now established in peace in the service of God forever.

May Jesus enter into us and clear out and cast away all hindrances of soul and body to the end that we are one with Him here upon earth and there in heaven. *So help us God.* AMEN.

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*A burden and a vision brought it about—*

## Men and Missions

AN EXAMPLE of the way men in a church can assume an effective prayer ministry for missions is seen in the Alliance church of West Hempstead, New York. Since January of this year the men of the church have been meeting one night a month to pray.

*Having to announce meetings of the women's missionary prayer band and not a similar meeting for the men had deepened a burden upon the pastor's heart. "Why do the men leave it all to the ladies? Can't men pray too? Are there no projects that men can undertake?"*

Hoping to find an answer to the last question, the pastor wrote to the chairmen on several mission fields, asking them to suggest projects interesting to men. The replies all contained soul-stirring pleas for prayer. Projects suggested included books for the library in the Bible school in Japan and used postage stamps for the Philippines and South America. A cinder-block maker was needed in the Philippines for the construction of new buildings for Ebenezer Bible Institute.

*With this information the first missionary prayer meeting for men was*

*called. Copious rainfall did not hinder eight men from attending. In six months their working and praying has resulted in an intensifying of their vision for making Christ known and has brought them into close fellowship with men on several mission fields who are laboring at difficult tasks.*

Those who have training in certain technical fields are helping solve specific problems on which missionaries have asked help. Offerings for missions are on the increase and the number of men in the band has nearly doubled. Money for a cinder-block maker has been given and a set of commentaries for the Bible school in Japan is being purchased. Articles of used clothing have been sent for the use of the students, and a steady stream of stamps is moving out to the fields where they bring a tidy sum when put on sale.

*Accomplishments of the women's missionary prayer bands are impressively great. If less than 11,000 women can do the things they have done in the past year, what will an equal number of men in the Alliance do when they all have the burden for missions upon their hearts as the men in this church now have?*

THE CHRISTIAN AND MISSIONARY ALLIANCE

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